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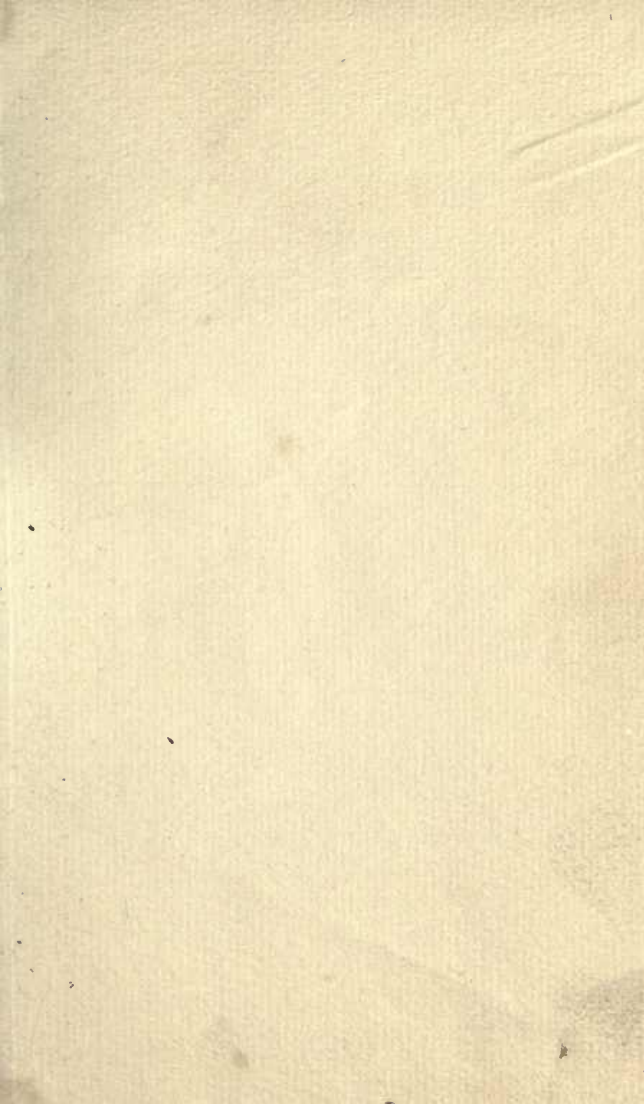


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C. K. OGDEN

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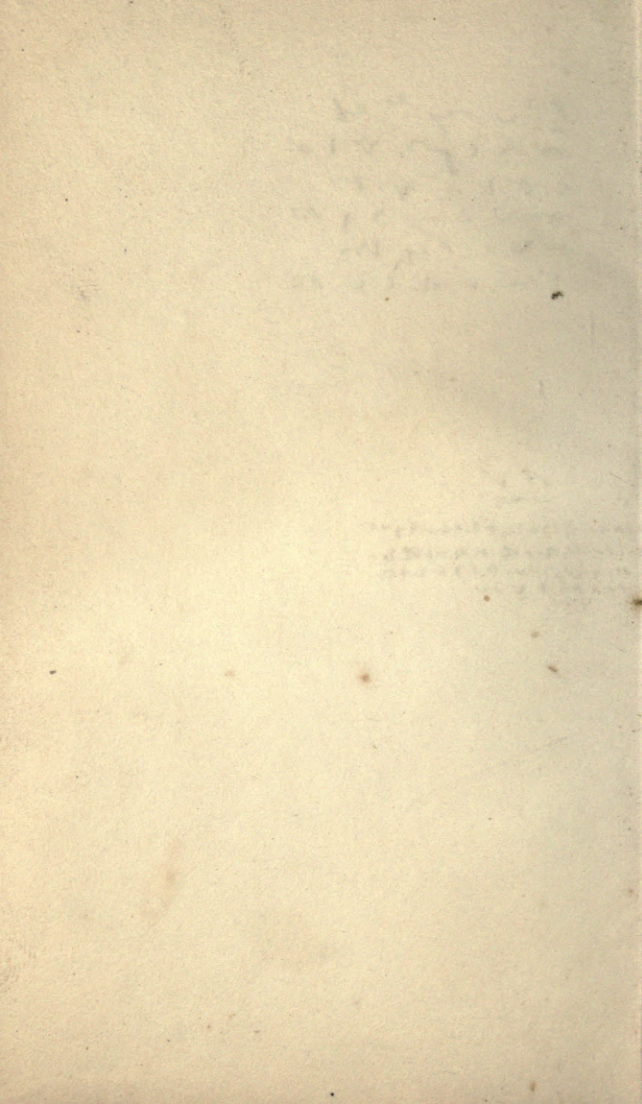


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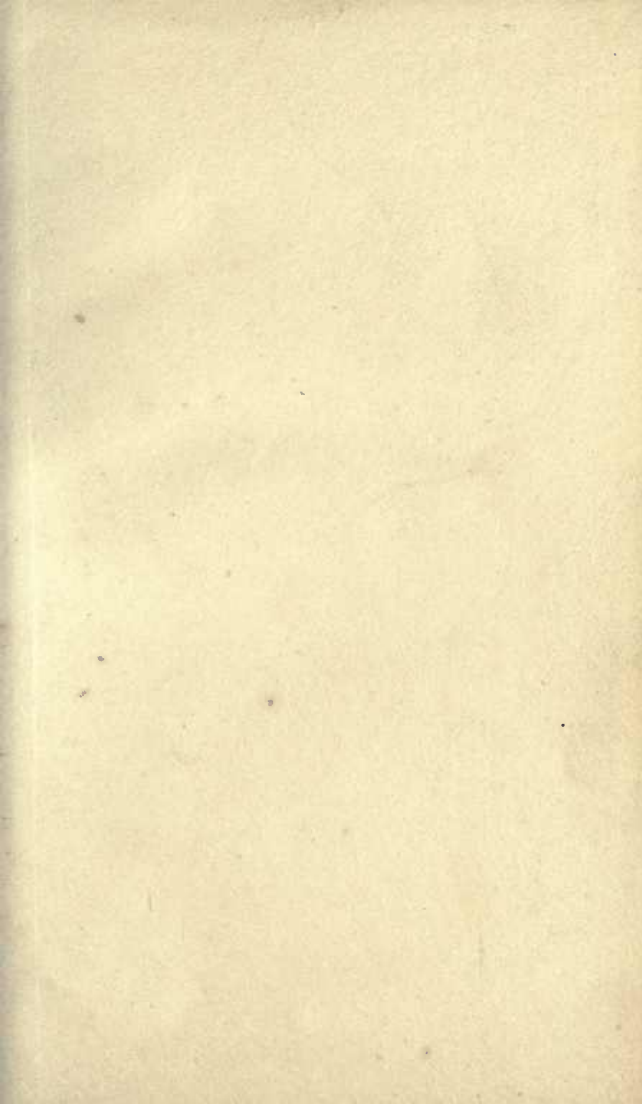
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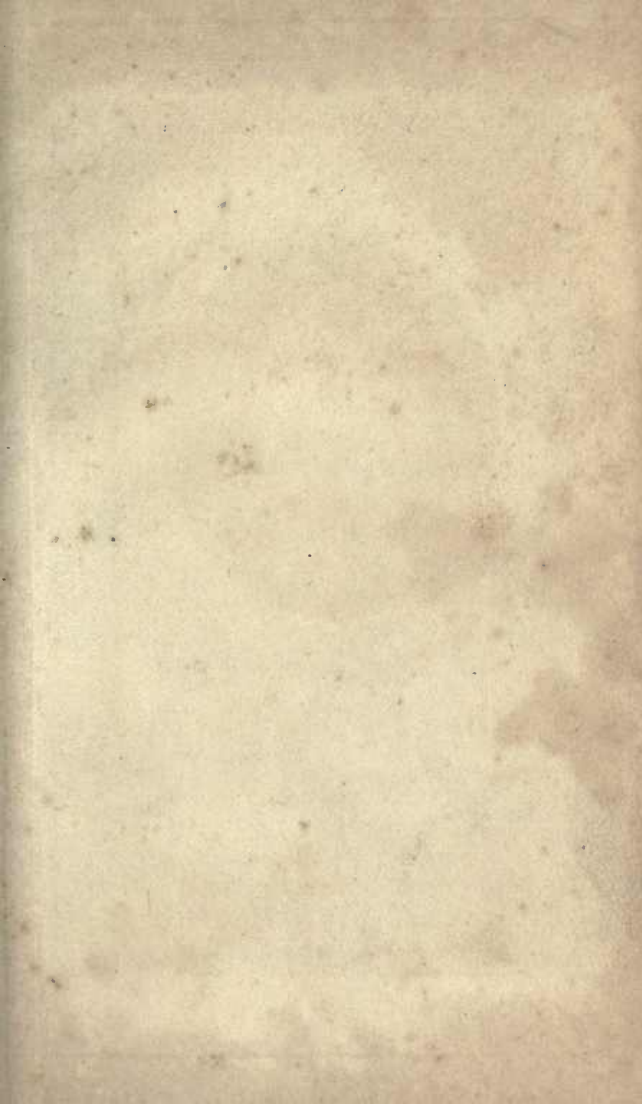














*J. Collyer sculp.*

H. W. RYDING,  
38, LAWRENCE ROAD,  
Bow. London. E.

43410

**Brachygraphia,**  
(OR)  
*an easy and compendious System of*  
**SHORT HAND,**

by  
**THOMAS GURNEY,**

Improved by  
**JOSEPH GURNEY,**

*and now practised by*  
**WILLIAM BRODIE GURNEY,**

*Short Hand Writer to both Houses of Parliament.*

**The Sixteenth Edition.**

Printed for W.B. Gurney:  
Sold by Saunders & Benning, 43, Fleet Street.  
**LONDON.**

*Published as the Act directs, Jan<sup>y</sup> 1. 1835.*

*Price Half a Guinea.*





# DEDICATION.

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TO THE KING:

GREAT SIR,

UNDER your Majesty's auspicious Protection, every polite and every useful Art have flourished, to a degree of eminence unknown in former reigns.

Your Majesty, who is at once a most consummate judge, and most condescending patron of literary excellence, has vouchsafed to demonstrate that you do not deem the Art of Short-hand unworthy of your royal countenance and encouragement, by graciously permitting me to lay this improved system at your feet.

## DEDICATION.

Indeed, Brachygraphy is an art peculiarly under your Majesty's own dominion, it being entirely unknown at present to any People in the World, except to the Subjects of your great Empire: among whom I have the honour and felicity to be, with inexpressible deference and gratitude,

SIR,

Your Majesty's most faithful,

Most devoted subject and servant,

JOSEPH GURNEY.

London,  
July, 1772.

# P R E F A C E

TO THE FIFTEENTH EDITION.

---

ALTHOUGH Brachygraphy, or the Art of writing in abbreviated Characters, is extremely ancient, for we read of its being practised in the Roman Senate, by persons whom Cicero instructed and employed for that purpose; yet it was not introduced into our own Country, till towards the latter end of the sixteenth century; when, in the year 1588, Dr. Timothy Bright printed a treatise entituled “Characteres, or the Art of short, secret, and swift writing by Characters,” which he dedicated to Queen Elizabeth, under whose Letters Patent it was published. This treatise, as might naturally be expected in a first Essay, though the production of a very ingenious man, came many degrees short of the requisite perfection.

From that time down to the present, various methods of Short-hand have appeared. Several of these have a considerable share of merit; but many systems which appear very specious upon paper, are found extremely inadequate, when attempted to be reduced to practice.

In the formation and improvement of their system, my Grandfather and Father were anxious neither to incumber the memory of the learner with a needless multitude of Characters, nor to perplex his mind with their want of legibility and plainness; at the same time their extensive professional experience, for the space nearly of a century, enabled them to decide, with certainty, upon the practical utility of the various alterations which suggested themselves to their minds. Whatever, therefore, they found to be really advantageous in facilitating either the acquisition or the practice of the Art, were adopted by them in the successive editions of this Work, which have already appeared.

The excellence of the system has since been proved, in my own office, by a trial of many

years, upon a large scale, and I have not, in the course of that experience, found the necessity of any further alteration.

W. B. G.

Essex Street, London,  
November, 1824.





TO

MR. THOMAS GURNEY,

ON HIS

BOOK OF SHORT-WRITING.

---

*Culpantur frustra calami.*—HOR.

By intuition is the Seraph taught  
To read the mind, and interchange the thought,  
Does on his breast the living language lie,  
And quick ideas circle at the eye.  
——Nor has mankind an art unequal found :  
And taught the eye to catch the letter'd sound.  
While thus the dumb exulting tell their care,  
And deafness sees the sounds it cannot hear.  
——But slow the speaking hand, till GURNEY sprung,  
And form'd the finger rival to the tongue.

Tale-licenc'd travellers are wont to boast  
Amazing converse in the realms of frost ;  
Lips move unheard, each sound in ice entomb'd,  
Stagnate his current, and his wing benumb'd,

Slumbers inactive till a warmer sky  
 Unbinds the glebe, and bids the accents fly—  
 Thus GURNEY's art the fleeting words congeal,  
 And stay the wand'rer to repeat his tale,  
 When the quick eye-ball thaws the letter'd plain,  
 Calls out the sound, and wakes the dormant strain.

Taught by thy rules, while panting hearts indite,  
 Obedient hands with equal ardour write ;  
 And distant friends rejoicing know to speak,  
 Wrapt in a sheet, the converse of a week.  
 Go further GURNEY, and thy wondrous toil  
 Shall print the sigh, and imitate the smile ;  
 Whate'er the tongue or trembling string commands,  
 Shall live obedient to the echoing hands ;  
 Each air and grace the faithful letter bring,  
 If Sylvia lisp, or soft Amelia sing.

E. D.

Cambridge, St. John's,  
 May 14th, 1751.

## TO THE AUTHOR.

---

*Scribis, ut toto non quater anno  
Membranam poscas.*

HOR.

THE nice wrought acorn (say the learn'd) contains  
The oak's vast branches in its little veins !  
Each leaf distinct, and every fibre line,  
Mark'd unentangled on the small design :  
Nor less the wonders of the pigmy scene,  
That live, the miniature of GURNEY's pen.

Yon spacious landscape of the painted mead,  
The winding flood, and mountain clad in shade,  
The gem-set concave of the midnight pole,  
Where wand'ring worlds in wild confusion roll,  
Fair, as we gaze, and undisorder'd lie,  
Plann'd on the little tablet of the eye.

Thus GURNEY's art contracts the mighty plan,  
 And sinks th' immense of science to a span.  
 Lo ! here a line confines a Tully's rage,  
 Or Livy's empire stretches half a page ;  
 Poetic fires in narrow limits dwell,  
 And learned ocean's slumber in a shell.

Had earlier ages, happy as our own,  
 Ingenious friend, thy flying finger known ;  
 If pages then beneath thy dash had sprung,  
 Th' unfinished sounds still trembling on the tongue,  
 O'er pregnant sheets the quick ideas spread,  
 As show'ry drops imprint the dusty mead ;  
 Nor pale-ey'd scribes had watch'd their midnight oil  
 O'er the slow progress of their folio——toil ;  
 Nor lab'ring science would have sought redress  
 From the nice structure of th' immortal press.

C. H.

Feb. 2, 1752.

## TO THE AUTHOR.

---

*Nondum lingua silet ; dextra peregit opus.*

MART.

IN less enlightened ages hadst thou liv'd,  
GURNEY, thine art had witchcraft been believ'd ;  
With doubtful fear they'd view'd the strange design,  
And thought enchantment dwelt in every line.

The savage prince, who left his native sands,  
To learn the science of politer lands  
Admiring thought Europeans saw the sounds,  
And painted accents o'er the spotted grounds.  
Had he then seen thy magic lines appear,  
The tardy words still tingling in his ear ;  
Pluck'd from the wing of time, thy pens exceed  
(Amaz'd he'd cried) their fleeting sire in speed.

Labours of ages, such thine art, we view  
Intire, and yet epitomiz'd by you.

Tedious the folio ; but the little plan

In expedition qualifies the man.

GURNEY, for ever bloom thy generous praise,

And wear unrivall'd the compendious bays.

H. B.

Dec. 13, 1751.



## TO THE AUTHOR.

---

*Non fumum ex fulgore, sed ex fumo dare lucem,  
Cogitat; ut speciosa dehinc miracula promat.*

HOR.

IN vain the poet taught th' unletter'd age :  
Committed to his mem'ry, the page  
Imperfect hung : his feeble mind convey'd  
Fictitious numbers, subjects unarray'd ;  
Till time the tedious midnight volumes fill'd,  
That to superior GURNEY's art must yield.

Quick flies the pen, to actuate the thought  
Catches the accents in the instant wrote :  
Displays it to the eye ; then feeds the sense  
On wit and beauty ; in the vast expanse  
Unlimited the fond conceptions find,  
That swell the thought, and captivate the mind.

In this short page he scorns the vulgar rules,  
 And mounts above the limits of the schools.  
 On Pegasean wings aloft he flies ;  
 Secrets explor'd from hidden nature tries,  
 Where time anticipated bounds the scene,  
 Fill'd with the swifter progress of his pen.

Such is thine art, and such the grand design !  
 Figures make sense, and bid th' idea shine.  
 In copious excellence, th' abstracted sound  
 Lives without letters, and in words abound.

The universal register of fame  
 Shall fix in record generous GURNEY's name ;  
 Improv'd mankind shall join the great applause,  
 And noblest numbers own the noblest cause.

W. B.

Sept. 17, 1751.


## INTRODUCTION.

---

To constitute a good system of Short-hand, it is essential: 1. That the Characters be as *simple* as possible, in order to their being written with facility: and, 2. That they be so *distinct*, as to be read with ease at any distance of time.

The only distinct marks, which can be made use of, are a *point*, a *circle*, a *straight line*, and a *curve*. These may be varied, by position.

As a *point* cannot be distinctly joined with any other character, it is unfit to be introduced into the Alphabet.—There are no other distinct positions of a *straight line*, than horizontal, perpendicular, and oblique: thus; — \ /

The *curve* may be varied in the same manner ;  
thus : 

The practice of placing a character above or below the line ; and also of varying it, by thickness or length, I totally expunge ; as it could never be written swiftly, with any tolerable degree of precision.



We have therefore but NINE simple distinct marks : namely, a *straight line*, and a *curve*, each in four different directions ; and a *circle* : whence it is obvious that these nine marks should be made to express those consonants which most frequently occur in the short-hand orthography (the vowels being never written but when used to begin a word). The rest of the Alphabet must necessarily consist of compound Characters, which I have endeavoured to render as simple as possible.

It will, likewise, be noticed, that the same Character being made to express a, s, and z, the a must be struck *upwards*, the s and z *downwards*. As the a is never written singly,

the succeeding Character, will, at first view, shew which letter is intended to be expressed.

When the letter *r* does not begin a word, it is expressed by a stroke upwards; of which there are several specimens in the second column of the first page.

The long *f* is only to be used at the beginning and end of words. The *circle* is not to be written for *s*, at the beginning of a word, except when *t* immediately follows; and never at the end of a word, for it would then stand for *ing* or *ong*.

When *s* immediately follows *r*, it should be written thus;  messenger,  messengers.

The first four engraved pages contain the WHOLE THEORY of the Art.

The Alphabet should be got perfectly in memory; and also the words, which the letters stand for, when wrote singly. The other column, on the first page, is designed to give the learner

an idea of the manner of *joining* the letters, and of *spelling* words : but need not be committed to memory.

On the second page, the method of expressing the vowels is shewn. Here the rules only are to be got in memory ; the Short-hand characters being, merely, an illustration of the rules.

When a person has made himself master of the Alphabet, and of the method of expressing the vowels, he will then be able to write any thing in the English Language. But as it would be impossible, in that case, to write with swiftness sufficient to answer the usual purposes of Short-hand, we are under the necessity of using contractions, and arbitrary characters ; care, however, should be taken that too many of these be not crowded upon the memory. I have dismissed a great number which had place in the former editions of this system ; and to shorten the trouble of the learner, have disembarrassed the art from many needless difficulties and real incumbrances.



The *Arbitrary Characters*, on the remainder of the second and third pages, should be got in memory; as should, too, the *Abbreviating Rules*, on the fourth page.

The whole residue of the engraved pages is, all mere matter of example and explanation.

I have subjoined the contents of the last seven engraved pages, spelt as written in Short-hand; which will be of considerable advantage to the learner, by enabling him to make out and read the several engraved pages; and by familiarizing the manner of reducing to practice the several prepositions, terminations, abbreviating rules, and mode of spelling. Which, though it may appear somewhat awkward and uncouth at first, yet a little use will soon render it easy.

It will be observed that in the spelling of words, no particular regard is had either to the retaining or omitting of vowels; but such letters only are made use of, as convey, by their sound, a competent idea of the word designed: and, therefore, one person may, if he so choose, admit

more letters in a word than another. The farther, however, any person is advanced in the practice and experience of the art, the more concisely he will write; that is, the fewer letters will he use in spelling a word.

It is impossible to compose any system of Short-hand, in which various words will not be spelt alike, or written with the same letters. For instance: *despise* and *dispose*. *Dsps* will stand for either word. But, in such case, the sense and connection will immediately distinguish, for which of these two words the contraction stands.

If any Arbitrary Character, or Contracting Rule, should not be instantaneously recollected; it will be attended with no other inconvenience, than the loss of the advantage arising from the use of such abbreviation; as the writer will then be obliged to pen it in the same manner as any other word for which there is no Arbitrary Character.

When a word is meant to be erased, draw two lines through it, thus ~~4~~ If several words

are meant to be obliterated, a single line drawn through them all will be sufficient.

I need say nothing with regard to Punctuation. Were points, or stops, introduced into Short-hand, they would both impede the writer's dispatch, and tend to confuse the Characters. Though of manifest use in Long-hand, the admission of them would be quite unserviceable, and even highly detrimental in Brachygraphy. To remedy the want of them, the writer has only to leave a short vacancy between each sentence ; and for every new paragraph, to begin a fresh line.

THE HISTORY OF THE  
LIFE OF  
JAMES OGLETHORPE  
BY  
JOHN STURGES  
IN TWO VOLUMES.  
VOL. I.  
LONDON: PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD, 1784.

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The ALPHABET.		Letters.		Words.
/	a.	aslt	21	assault
↑	b, be, but	bryu	22	bargain
(	c, k, see	cmpr	23	compare
\	d, did	dsplr	24	displeasure
✓	e, he	csnst	25	essential
∪	f, if	frtn	26	fortune
f	g, God, good	grmr	27	grammar
L	h, have	ilstrn	28	illustration
∩	i, j, Jesus, high	kndns	29	kindness
∪	L, Lord, Lordship	lmntn	30	lamentation
)	m, him, am	msngr	31	messenger
—	n, in	nmbr	32	number
⊥	o, how	ocsn	33	occasion
∩	p, people	plsnt	34	pleasant
q	q, question	qlscn	35	qualification
r	r, are, her, here	rdcn	36	reduction
/	f, z, is, his	spnstr	37	spinster
o	s, ing, ong	stpsn	38	stupescation
	t, it	tndrns	39	tenderness
L	u, you	unpsn	40	unpension
^	v, w, which	vsn	41	vision
x	x, Christ	wsdm	42	wisdom
⌋	y, wi, why, ye	xtrm	43	extreme
q	&, &c.	yngr	44	younger

## Of the Vowels.

There are six Vowels Viz. *a. e. i. o. u. y.* When they end Words, they are expressed by dots differently placed Viz. *a* and *e* even with the top of the letter; *i* and *y* with the middle, and *o* & *u* with the bottom: as for example, | *†* | *la, le.* | *†* | *bi, by.* | *†* | *bo, bu.*

When the Vowel does not end the Word it is expressed by the succeeding Consonant

this, | *†* | *sal, sel* | *†* | *sil, syl.* | *†* | *sol, sul.*

When two Vowels come together, the first must be expressed by a dot, the other by its succeeding consonant.

this, | *†* | *poet* | *†* | *tyon* | *†* | *tiad*

## Arbitrary Characters.

<i>a</i>	administrat-ion.	<i>l</i>	legislator-ture-tive-tion.
<i>a</i>	accord-ing-ly.	<i>m</i>	multitude-fuly-at-cation.
<i>b</i>	bankrupt-cy.	<i>n</i>	notwithstanding.
<i>c</i>	circum-stance-as.	<i>o</i>	origin-ate-u-al-ually
<i>d</i>	demonstrate-tion.	<i>o</i>	ord-order-ing.
<i>d</i>	evident-ly-evidence.	<i>p</i>	precedent-cy-president.
<i>e</i>	establish-ed-ment.	<i>r</i>	represent-at-ive-tation.
<i>E</i>	ecclesiastic-al.	<i>s</i>	statute-spirit-ed-u-al
<i>f</i>	fraud-ulent-ulency.	<i>t</i>	trespas-transport-ation.
<i>g</i>	govern-ing-ment.	<i>u</i>	unlaw-ful-ly-ness.
<i>h</i>	hereditary-aments.	<i>w</i>	witness-is-ing.
<i>i</i>	justify-ing-able-cation	<i>x</i>	extraordinary-ly.



# Arbitrary Characters for Prepositions and Terminations &c.

†	ab-ob-observe	∴	may	!	below
	ance-ation	∴	been	!	behind
—	able-ible	∴	doth	(	covetous
∴	ch-such		the thee they	⌋	foundation
∴	chr-church		thy of		and-hand
∴	—charge	∴	consequence	)	magnify
↑	sh-she	∴	particular by	=	even-heaven
†	sub-sub-subject	∴	could	⌋	ought
∴	th-that-thed	,	I	∴	between
∴	ver-ever	∴	it is	∴	betwixt
∴	vt-wt-will	∴	it is not	∴	about
∴	would	p	is it	↑	advance-tage
∴	ward-word	:	to the	∴	plaintiff
∴	rad-red-rid	.	and the	∴	defendant
∴	with	:	by the	○	the World
∴	thou		shall, should	○	this World
∴	after	<	said-side	○	the other World
∴	had-hath	∴	not	⊖	from one end of
∴	might	↑	above		the World to the other

## Abbreviating Rules.

1. A dot above any Word to the left is a, an, and, as for instance, *a* Man *an* offering & and he said
2. A dot above any Word to the right is ity, *pretty* & *prosperity* & *morality*
3. A dot under any Word is down, *come down* & *sit down* & *lie down*.
4. For Understood or Understand make a long stroke under the foregoing Word; thus, *he understood* *I understand* *their understanding*
5. A touch behind any Letter is ck or ct drawn through it is xn, turned down it is tive, as for instance *A*ttack & *i*nstruct & *a*ffliction & *a*fflictive.
6. A stroke over any Word is upon, or upon the. *upon London* & *upon the People*.
7. Make a short stroke under a Word that is repeated *holy, holy, holy,* *alass, alass,* *Moses, Moses.*
8. One thing contrary to an other is expressed by a semicircle; thus, *life & death* *rich & poor* *black & white*
9. The Article the, and the preposition of, may be omitted, when they occur between two substantives, as for instance, *word of the Lord* & *justice of the peace* *King of England*
10. For the termination ment write only m, thus, *agreement* & *encouragement* & *commandment* & *presentment*
11. A Repetition is expressed by a long line inclined to the right; thus, *whatsoever things are true,* *whatsoever things are honest,* *whatsoever things are just,* *whatsoever things are pure,* &c. *Philip. 2. Chap. V. v. 8.*

# Examples of the Persons Moods & Tenses.

I	I may be	I	I cannot do this
thou	thou mayst have	thou	thou shalt be
he	he may have had	he	he shall have
she	she may have been	she	she should have been
we	we may have done	we	we should have had
ye	ye might be	ye	ye should have done
you	you might have	you	you would not
they	they might have been	they	they would have
I	I might have had	I	I would have been
thou	thou mightst have done	thou	thou wouldst have had
he	he must be	he	he would have done
she	she must have	she	she ought not
we	we must have been	we	we ought to have
ye	ye must have had	ye	ye ought to have been
you	you must have done	you	you ought to have had
they	they could be	they	they ought to have done
I	I could have	he	he said he did not
thou	thou couldst have been	she	she said she could
he	he could have had	not	not come
she	she could have done	I	I am not come to
we	we can be	said	said he not so
ye	ye can have	he	he said not so
you	you cannot have	said	said not he so
they	they cannot have had	come	come not here

The Reader will observe, that the same Characters stand for may & mayst, can & canst &c. and his own discretion together with a little Practice, will sufficiently and readily inform him which of the words the Character is intended to express.

# GENESIS, Chapter I.

1.  $\text{אֶל־אֱלֹהִים} = \text{אֱלֹהִים}$  2.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  3.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  4.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  5.  $\text{וַיְהִי־אֵת־הַיּוֹם}$   
 6.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  7.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  8.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  9.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  10.  $\text{וַיְהִי־אֵת־הַיּוֹם}$   
 11.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  12.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  13.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  14.  $\text{וַיְהִי־אֵת־הַיּוֹם}$   
 15.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  16.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  17.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  18.  $\text{וַיְהִי־אֵת־הַיּוֹם}$   
 19.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  20.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  21.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  22.  $\text{וַיְהִי־אֵת־הַיּוֹם}$   
 23.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  24.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  25.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  26.  $\text{וַיְהִי־אֵת־הַיּוֹם}$   
 27.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  28.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  29.  $\text{וַיְהִי־אֵת־הַיּוֹם}$  30.  $\text{וַיְהִי־אֵת־הַיּוֹם}$   
 31.  $\text{וַיְהִי־אֵת־הַיּוֹם}$

## The Apostles Creed

אֱלֹהִים אֶחָד וְיֵשׁוּעַ מְסִיחָא בְּרִיךְ הוּא  
 אֱלֹהִים אֶחָד וְיֵשׁוּעַ מְסִיחָא בְּרִיךְ הוּא  
 אֱלֹהִים אֶחָד וְיֵשׁוּעַ מְסִיחָא בְּרִיךְ הוּא

## The Lords Prayer.

אֱלֹהִים אֶחָד וְיֵשׁוּעַ מְסִיחָא בְּרִיךְ הוּא  
 אֱלֹהִים אֶחָד וְיֵשׁוּעַ מְסִיחָא בְּרִיךְ הוּא

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## PSALM XCIII.

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PSALM, XXXI.

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The Epistle of S<sup>T</sup> PAUL to PHILEMON.

[illegible]



## His MAJESTY'S first Speech to both Houses of Parliament.

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His MAJESTY'S Proclamation for the Encouragement of  
Piety & Virtue, and for the preventing & punishing of Vice,  
Prophaneness & Immorality.

[illegible]

## Of the Means of Preventing Offences.

[illegible]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

# GENESIS,

## CHAPTER THE FIRST.

Spelt as written in the Short-hand, Page 6.

*(The Words and Parts of Words printed in Italics, in all the following Specimens, are written by some Contraction or Arbitrary Character, given in the first four Pages. The Characters for the Vowels are never written but when they begin Words; in any other case, they are expressed according to the Rules in the second Page.)*

*IN the bgning God cratd the Heaven and the rth.*

*2. And the rth ws withot frm and vod, and drkns ws upon the fas of the dep: and the Spirit of God movd upon the fas of the wtrs.*

*3. And God said, Lt thr be lit: and thr ws lit.*

*4. And God saw the lit, that it ws good; and God dvided the lit frm the drkns.*

*5. And God cld the lit da, and the drkns he cld nit: and the evening and the mrning wr the frst da.*

*6. And God said, Lt thr be a frmament in the mdst of the wtrs, and Lt it dvid the wtrs frm the wtrs.*

*7. And God md the frmament, and dvided the wtrs which wr undr the frmament, frm the wtrs which wr above the frmament: and it ws so.*



8. *And God cld the frmament Heaven: and the evening and the mrning wr the second da.*

9. *And God said, lt the wtrs undr the Heaven be gthrd tgthr unto on pls, and lt the dry land apr, and it ws so.*

10. *And God cld the dry land rth, and the gthring tgthr of the wtrs cld he ses: and God saw that it ws good.*

11. *And God said, lt the rth bring frth grs, the erb ylding sd, and the frt tre ylding frt after his knd, wos sd is in itslf upon the rth: and it ws so.*

12. *And the rth brt frth grs, and erb ylding sd after his knd, and the tre ylding frt, wos sd ws in itslf, after his knd: and God saw that it ws good.*

13. *And the evening and the mrning wr the third da.*

14. *And God said, lt thr be lits in the frmament of the Heaven, to dvid the da frm the nit: and lt thm be fr sins and fr ssns, and fr das, and yrs.*

15. *And lt thm be fr lits in the frmament of the Heaven, to gv lit upon the rth: and it ws so.*

16. *And God md two grt lits: the grtr lit to rul the da, and the lsr lit to rul the night: he md the strs also.*

17. *And God st thm in the frmament of the Heaven, to gv lit upon the rth.*

18. *And to rul over the da and over the nit, and to dvid the lit frm the drkns: and God saw that it ws good.*



19. *And the evening and the mornng wr the fourth da.*

20. *And God said, Lt the wtrs bring frth abndntly the mving crtr that hath lf, and fwl that ma fly above the rth, in the opn frmament of Heaven.*

21. *And God cratd grt wals, and every lving crtr that movth, which the wtrs brt frth abndntly after thr knnd, and every wingd fwl after his knnd: and God saw that it ws good.*

22. *And God blsd thm, saing, be frtfl, and mltply, and fl the wtrs in the ses, and lt fwl mltply in the rth.*

23. *And the evening and the mornng wr the fifth da.*

24. *And God said, Lt the rth bring frth the lving crtr after his knnd, ctl and crping thing-and bst of the rth after his knnd: and it ws so.*

25. *And God md the bst of the rth after his knnd, and ctl after thr knnd, and every thing that crpeth upon the rth after his knnd: and God saw that it ws good.*

26. *And God said, Lt us mk mn in or imag, after or lkns, and Lt thm have dmnon over the fsh of the se, and over the fwl of the ar, and over the ctl, and over al the rth, and over every crping thing that crpeth upon the rth.*

27. *So God cratd mn in his on imag, in the imag of God cratd he him: mal and femal cratd he thm.*

28. *And God blsd thm, and God said unto thm, be frtfl, and mltply, and rplnsh the rth, and subdu it,*

*and have dmnnon over the fsh of the se, and over the fwl of the ar, and over every lving thing that movth upon the rth.*

29. *And God said, beold, I have gvn you every erb baring sd, which is upon the fas of al the rth, and every tre, in the which is the frt of a tre ylding sd : to you it shall be fr mt.*

30. *And to every bst of the rth, and to every fwl of the ar, and to every thing that crpth upon the rth, wrin thr is lf, I have gvn every grn erb fr mt : and it ws so.*

31. *And God saw every thing that he had md, and beold, it ws very good : and the evening and the mrning wr the sixth da.*

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## THE APOSTLES' CREED.

Spelt as written in the Short-hand, Page 6.

*I BLEV in God the Fathr Almity, mkr of Heaven and rth : and in Jesus Christ his only sn or Lord ; wo vs cnsvd by the oly gst, brn of the vrgn mry, sfred undr Pntus Pilat, ws crsfid, ded, and bred, he dsnded into el, the third da he ros agn frm the ded, he asnded into Heaven, and steth on the rit hand of God the Fathr Almity ; frm thns he shall cm to jug the qik and the ded I blev in the oly gst ; the oly*

*cathlic church; the cmnon of snnts; the frgvns of sns; the rsrxn of the bdy, and the lf everlstng. Amn.*

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## THE LORD'S PRAYER.

Spelt as written in the Short-hand, Page 6.

OR *Fathr which rt in Heaven; alod be thy nm. Thy Kingdm cm. Thy will be dn on rth, as it is in Heaven. Gv us ths da or daly brd. And frgv us or trespasses, as we frgv thm that trespass agnst us. And ld us not into tmtn, but dlver us from evl, fr thin is the Kingdm, and the powr, and the glry, fr ever and ever. Amn.*

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## THE ACTS OF THE APOSTLES.

### CHAPTER THE TWENTY-SIXTH.

Spelt as written in the Short-hand, Page 7.

*THN Agrpa said unto Pal, tho rt prmted to spk fr thyslf. Thn Pal strchd frth the hand, and ansrd fr himslf.*

2. *I thnk myslf apy king Agrpa, bcs I shall ansr fr myslf ths da bfr thee tuchng al the things wrof I am acsd of the Jus:*

3. *Esply, bcs I no thee to be xpirt in all estms*

and questions which are among the Jus: wrfr I bsch thee to er me psntly.

4. My mnrr of lf frm my youth, which ws at the first among min on nsn at Jrslm, no al the Jus.

5. Which nu me frm the bgning, if they would tstfy, that after the mst stratst sct of or rlgm, I livd a frse.

6. And now I stand and am jugd fr the op of the prms md of God unto or fathrs:

7. Unto which prms or twelve trbs instntly srving God da and night, op to cm, fr which op sk, king Agrpa; I am acsd of the Jus.

8. Wy should it be thot a thing incrdible with you, that God should ras the ded?

9. I verly thot with myslf, that I ot to do mny things cntry to the nm of Jesus of Nsrth.

10. Which thing I also did in Jrslm: and mny of the snts did I shut up in prsn; having rsvd athrity frm the chf prsts, and wn they wr pt to deth, I gav my vose sgnst thm.

11. And I pnshd thm oft in every sngog, and cmpld thm to blsfm, and being xcdingly md agnst thm, I prsctd thm even unto strng ctis.

12. Wrupn as I wnt to Dmscs with athrity and cmsn frm the chf prsts.

13. At mid da O King, I saw in the wa a lit frm Heaven, above the brtns of the sn, shning rnd about me, and thm which jrnd with me.

14. *And wñ we wr al flñ to the rth, I rd a vose spking unto me, and saing in the ebru tng, sal, saul, wy prsetst tho me? it is rd fr thee to kik agnst the prks.*

15. *And I said wo rt tho Lord? and he said I am Jesus, wñ tho prsetst.*

16. *But ris, and stand upon thy fet; fr I have aprd unto thee fr ths prps, to mk thee a mnstr and a witness both of ths things which tho hst sen, and of ths things in the which I will apr unto thee;*

17. *Dlvering thee frm the people and frm the Gntls, unto wñ now I snd thee.*

18. *To opn thr eyes, and to trñ thm frm drkns to lit, and frm the powr of Stñ unto God, that they m rsv frgvns of sns, and inritns among thm which are snctfid by fath that is in me.*

19. *Wrupn, O King Agrpa, I ws not dsbdnt unto the heavenly vsn.*

20. *But shod frst unto thm of Dmsecus, and at Jrslm, and throt al the csts of Judea, and thñ to the Gntls, that they should rpnt and trñ to God, and do wrks mt fr rpntns.*

21. *Fr ths css the Jus cat me in the Tmpl, and wnt about to kl me.*

22. *Having thrfr obtnd lp of God, I cntnu unto ths da, witnessing both to sml and great, saing, non othr things thñ ths which the prsts and mses did sa should cm:*



23. *That Christ should sfr, and that he should be the frst that should rs frm the ded, and should shu lit unto the people, and to the Gntls.*

24. *And as he ths spk fr himslf, Fstus said with a lod vose, Pal, tho rt bsd thyslf; mch lring dth mk thee md.*

25. *But he said I am not md, mst nbl Fstus; but spk frth the words of trth and sobrns.*

26. *Fr the King noeth of ths things, bfr wm also I spk frly: fr I am perswded that non of ths things are hidn frm him; fr ths thing ws not dn in a crnr.*

27. *King Agrpa, blevst tho the Prfts? I no that tho blevst.*

28. *Thn Agrpa said unto Pal, almst tho perswdst me to be a Christn.*

29. *And Pal said, I would to God that not only tho, but also al that er me ths da, wr both almst, and altgthr sch as I am, xcpt ths bnds.*

30. *And wn he had ths spkn, the King ros up, and the Governr, and Brnis, and they that st with thm.*

31. *And wn they wr gon aside, they tlkd between thmslvs, saing ths mn doth nthing wrthy of deth or of bnds.*

32. *Thn said Agrpa unto Fstus, ths mn might have been st at lbrty, if he had not apeld unto Csr.*



## PSALM XCIII.

Spelt as written in the Short-hand, Page 7.

*THE Lord raneth he is clthd with mgsty, the Lord is clthd with strnth wrwith he hath grded himslf: the world also is stblshd, that it cnot be movd.*

2. *Thy thn is established of old, tho rt frm everlstng.*

3. *The flds have lftd up, O Lord, the floods have lifted up thr vos: the flds lft up thr wavs.*

4. *The Lord on high is mityr thn the nos of mny wrtrs, ya, thn the mity wavs of the se.*

5. *Thy tstmnis are very sr; olins bcmth thin os, O Lord, fr ever.*

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 PSALM XXXI.

Written as spelt in the Short-hand, Page 7.

*IN thee, O Lord, do I pt my trst, lt me never be ashmd: dlver me in thy rtsns.*

2. *Bow down thin er to me, dlver me spdly: be tho my strong rok, fr a os of dfns to sav me.*

3. *Fr tho rt my rok and my frtrs: thrfr fr thy nms sk, led me, and gid me.*

4. *Pul me ot of the net that they have lad prively fr me: fr tho rt my strnth.*

5. *Into thin hand I emit my spirit: tho hst rdmd me O Lord God of trth.*

6. *I have ated thm that rgd lying vnitys: but I trst in the Lord.*

7. *I will be gld, and rjos in thy mrcy: fr tho hst cnsdrd my trbl; tho hst non my sol in adversitys;*

8. *And hst not shut me up into the hand of the inmy; tho hst st my fet in a lrg rom.*

9. *Have mrcy upon me, O Lord, fr I am in trbl: min eye is cnsmd with grf, ya, my sol and my bly.*

10. *Fr my lf is spnt with grf, and my yrs with sying; my strnth falth, bcs of min inqity, and my bons are cnsmd.*

11. *I ws a rprch among al min inmis, but espaly among my nabrs, and a fr to min aqntns, they that did see me withot fld frm me.*

12. *I am frgtn as a ded mn ot of mnd, I am lk a brkn vsl.*

13. *Fr I have rd the slndr of mny, fer was on every side, wil they tk cnsl tgthr agnst me, they dvsd to tk awa my lf.*

14. *But I trstd in thee O Lord, I said tho rt my God.*

15. My tms are in thy hand, dlver me frm the hand of min inmis and frm thm that prsct me.

16. Mk thy fas to shin upon thy srvnt, sav me fr thy mrcs sk.

17. Lt me not be ashmd O Lord fr I have cld upon thee, lt the wkcd be ashmd, and lt thm be silnt in the grav.

18. Lt the lying lps be pt to silns which spek grevs things, prodly and cntnisly agnst the ritus.

19. O how grt is thy goodns, which tho hst lad up fr thm that fr thee, which tho hst rot fr thm that trst in thee, bfr the sns of mn.

20. Tho shalt hid thm in the scrt of thy prsus frm the prid of mn, thou shalt kp thm scrtly in a pavln frm the strf of tngs.

21. Blsd be the Lord; fr he hath shod me his mrvlos kndns in a strong cty.

22. Fr I said in my hst, I am ct off frm bfr thin eyes: neverls tho rdst the vos of my suplcns wn I crid unto thee.

23. O lov the Lord, al ye his snts: fr the Lord prsrvth the fathfl, and plntly rwardeth the prod doer.

24. Be of good crag, and he shall strnthn your rt, al ye that op in the Lord.

THE EPISTLE  
OF  
ST. PAUL TO PHILEMON.

Spelt as written in the Short-hand, Page 8.

**P**AL a prsnr of *Jesus Christ*, and *Timthy* or brthr unto *Flemn* or drly blovd, and flo labrr,

2. And to or blovd *Apia*, and *Rstipus* or flo sldr, and to the church in thy os :

3. Grs to you, and pes frm *God* or *Fathr*, and the *Lord Jesus Christ*.

4. I thnk my *God* mking mnsn of thee alwas in my prrs.

5. Ering of thy lov and fath, which tho hst toward the *Lord Jesus*, and toward al snts ;

6. That the cmncsn of thy fath ma bcm efctd by the aknlging of every good thing, which is in you in *Christ Jesus*.

7. Fr we have grt joy and cnsln in thy lov, bcs the boels of the snts are refrshd by thee, brthr.

8. Wrfir tho I might be mch bld in *Christ*, to injon thee that which is cnvnt,

9. Yt fr lovs sk I rthr bsch thee, being such a on as *Pal* the aged, and now also a prsnr of *Jesus Christ*.

10. *I beseech thee for my son Onesimus, whom I have begotten in my bonds :*

11. *Which in times past was to thee unprofitable, but now profitable to thee, and to me.*

12. *Whom I have sent again : thou therefore receive him that is mine on behalfs.*

13. *Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.*

14. *But without thy mind would I do nothing ; that thy benefit should not be as it were of necessity, but willingly.*

15. *For perhaps he therefore departed for a season, that thou shouldst receive him for ever.*

16. *Not now as a servant, but above a servant, a brother beloved ; specially to me, but how much more unto thee both in the flesh, and in the Lord ?*

17. *If thou count me therefore a partner, receive him as myself.*

18. *If he hath wronged thee, or oweeth thee ought, put that on mine account.*

19. *I Paul have returned it with mine own hand, I will repay it : albeit I do not say to thee how thou owest unto me even thine own selfs bonds.*

20. *Yea, brother, let me have joy of thee in the Lord : refresh my behalfs in the Lord.*

21. *Having confidence in thy obedience, I wrote unto thee, knowing that thou wouldest also do more than I say.*

22. *But withal prepare me also a loving ; for I trust that through your prayers I shall be given unto you.*

36 *His Majesty's Most Gracious Speech, &c:*

23. *Thr salut thee, Epafrs, my flo prsnr in Christ Jesus.*

24. *Mrkus, Arstkus, Demas, Lucas, my flo lbrrs.*

25. *The grs of or Lord Jesus Christ be with your spirit. Amn.*



## HIS MAJESTY'S MOST GRACIOUS SPEECH

TO

BOTH HOUSES OF PARLIAMENT,

On Tuesday, the Eighteenth Day of November, 1760.

Spelt as written in the Short-hand, Page 9.

My *Lords* and *Gntlmn*,

*THE* jst cnsrn, *which I have fit in my on brst, on the sdn deth of the lat King, my ryl grandfathr, mks me not dot, but you mst al have been dply afctd with so sver a los. The prsnt crtckl and dfcklt jnctr as md ths los the mr snsible, as he ws the grt sprt of*



*that sstm, by which alon the lbrts of urop, and the wat, and inflns of ths kingdms, cn be prsrvd; and gav lf to msrs endsv to ths mprtnt nds.*

*I ned not tel you the adsn of wat which imdtly fls upon me, being cld to the government of ths fre and powrfll entry at sch a tm, and undr such circumstances. My enslsn is in the uprtns of my on intnsns, your fathfl and unitd asstns, and the blsing of Heaven upon or jnt indvers, which I dvtly mplr.*

*Brn and edctd in ths entry, I glry in the nm of Brtn; and the pclr apns of my lf will ever cnsst in prmtng the wlfir of a people wos lilty and wrm afxn to me I cnsdr as the grtst and mst prmannt scrity of my thrn: and I dot not but thr stdns in ths prnspls will eql the frmns of my inverable rsln to adr to, and strnthn, ths xlnt cnstsn in church and stat; and to mntn the tlrsn invilable. The sivil and rlgs rits of my lving subjects are eqly dr to me with the mst vlable prrgtives of my crn: and, as the srst foundation of the wol, and the bst mns to dra down the dvn fver on my ran, it is my fxd prps to cntnns and incrag the prcts of tru rlgm and virtu.*

*I rflct, with plsr, on the succses with which the Brtsh rms have been prsprd ths lst smr. The totl rdxn of the vst prvns of Cnada, with the cty of Mntrl, is of the mst intrstng consequence, and mst be as evy a blo to my inmis, as it is a cnqst glrs to us; the mr glrs, bcs efctd almst withot efsn of bld, and with that*

38 *His Majesty's Most Gracious Speech, &c.*

umnnity, which mks an amable prt of the crctr of ths nsn.

Or *advantages* gand in the Est Indes have been sgnl; and mst grtly dmnsk the strnth and trad of Frns in ths prts, as wl as prcr the mst slid bnfits to the cmrs and wlth of my subjects.

In Grmny, wr the wol Frnch frs as been mplod, the cmbnd rmy, undr the wis and able endct of my Gurl, Prns Frdnnd of Brnswk, as not nly stpd thr prgrs, but as gnd *advantages* over thm notwithstanding thr bstd sprrity, and thr not having ithrto cm to a gurl ingagment.

My good brthr and aly, the King of Prsa altho srnded with nmrs rmis of inmis, as, with a magnanmity and prsverbs almst bynd xmpl, not only withstod thr verios atcks, but as obtnd very cnsdrable vctrs over thm.

Of ths evnts I shall sa no mr at ths tm, bcs the ntr of the wr in ths prts as kpt the cmpan thr stl dpnding.

As my navy is the prnspl rtckl of or ntrl strnth, it gvs me mch stsfrn to rsv it in sch good endsn; wlst the flt of Frns is wknd to sch a dgre, that the sml rmns of it have cntnud blkd up by my shps in thr on prts; at the sm tm the Frnch trad is rdsd to the loest eb; and with joy of rt I see the cmrs of my kingdms, that grt srs of or rchs, and fxd object of my nver faling cr and prtxn, flrshing to an xtnt unnon in ny firmr ran.

*The valr and intrpdity of my ofsr and frss, both at se and land, have been dstngshd so mch to the glry of ths nsn, that I should be wnting in jsts to thm, if I did not aknlg it. Ths is a mrit which I shall cnstntly incr ag and rward; and I tk ths ocsn to dclr, that the zls and usfl srvs of the mlsa, in the prsnt ardu conjnctr, is very acptable to me.*

*In ths stat I have fnd things at my acssn to the thrn of my anctrs; apy, in vuing the prsprs prt of it: apyr stl should I have been, had I fnd my kingdms, wos tru intrst I have intrly at rt, in fl pes: but, sns the ambsn, injrus incrchments, and dngrs dsns of my inmis, rndrd the wr both jst and nssry, and the gnrs overtr, md lst wntr, towards a cngrs fr a psfcsn, as not yt prdsd ny sutable rtn, I am dtrmnd, with your chrfl and prfl asstns, to prsct ths wr with vgr, in order to that dsrable objct, a saf, and onrable pes. Fr ths prps, it is absltly incmbnt upon us to bc erly prprd; and I rly upon your zel and rty cnerns to sprt the King of Prsa, and the rst of my alis, and to mk ampl provsn fr crying on the wr, as the only mns to bring or inmis to equitable trms of acmdsn.*

*Gntlmn of the os of cmns,*

*The grtst unesns which I fel at ths tm, is in cnsdring the uncmn brdns, nssrly brot upon my fathfl subjects. I dsr only sch splis as shall be rqst to*

*prsc't the wr with advantage ; be adquat to the nssry  
 srvss ; and that they ma be provided fr in the mst sr  
 and efct'l mnr. You ma dpnd upon the fathfl and  
 pnetl aplesn of wt shall be grntd. I have ordered  
 the prpr estmts fr the insuing yr to be lad bfr you ;  
 and also an acnt of the extraordinary xpns, which  
 frm the ntr of the dfrnt and remot oprsns, have been  
 unavdably incrd.*

*It is with pclr rlc'tns, that I am obligd, at sch a  
 tm, to mnsn ny thing which prsnly rgrds myslf : but,  
 as the grnt of the grtst prt of the sivil lst rvnus is  
 now dtrmnd, I trst in your dty and afxn to me, to  
 mk the prpr prvs'n fr sprting my sivil government  
 with onr and dgnity. On my prt, you ma be asrd  
 of a rglr and becming ocny.*

*My Lords and Gntlmn,*

*The eyes of al urop are upon you. Frm your rslsns  
 the prtstnt intrst ops fr prt'xn, as wl as al or frnds fr  
 the prsrvs'n of thr indpndnsy ; and or inmis fr the  
 finl dsapntment of thr ambss and dstrctive vus. Lt  
 ths ops and frs be cnfrmd and agmented by the vgr,  
 unnmity, and dspch of your prsdings.*

*In ths xpctsn I am the mr incrgd by a plsing cir-  
 cumstance, which I lk upon as on of the mst aspss  
 omns of my ran. That apy xtnxn of dvnns, and that  
 unon and good armny which cntnu to prvl amongst*

my subjects, aford me *the mst agrable prspct.* *The*  
*ntrl dspssn and wsh of my rt are, to sement and*  
*prmot thm; and I prms myslf, that nthing will aris*  
*on your prt, to intrupt or dstrb a stusn so esnsl to*  
*the tru and lsting flsity of ths grt people.*



## HIS MAJESTY'S PROCLAMATION,

*For the Encouragement of Piety and Virtue,  
and for the preventing and punishing of  
Vice, Prophaneness, and Immorality.*

Spelt as written in the Short-hand, Page 10.

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WE, mst srsly and rlgly cnsdring that it is an  
indspnsable dty on us to be crfl, above al othr  
things, to prsrv and advance the onr and srvs of  
almity God, and to discrag and suprs al vis, prfnns,  
dbchry, and imrlity, which are so highly dsplsg to  
God, so grt a rprch to or rlgm and government, and  
(by mns of the frqnt il xmpls of the prtss throf) have



so fast a tendency to the crucifixion of many of our loving subjects otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the divine vengeance on us and our kingdoms; we also humbly acknowledging, that we cannot expect the blessing and goodness of Almighty God (by whom kings reign, and on which we entirely rely) to make or run away and prosper to ourselves and to our people, without a religious observance of Gods only laws: to the intent therefore that religion, piety, and good manners, may according to our most right desire, first and increase under our administration and government, we have thought fit, by the advice of our privy council, to issue this our royal proclamation, and do hereby declare our purpose and reason to discontinue and punish all manner of vice, profaneness, and immorality, in all persons of whatsoever degree or quality within this our realm, and particularly in such as are employed near our royal person; and that for the encouragement of religion and morality, we will upon all occasions, distinguish persons of piety and virtue by marks of our royal favour. And we do expect and require that all persons of honour, or in places of authority, will give good example by their own virtue and piety, and to the utmost contribute to the discontinuing persons of dissoluteness and debauched lives, that they being reformed by that means to shame and contentment for their loss and evil actions and behavior, may be thereby also instructed the sooner to reform their ill habits and practices, and that the visible display of good manners towards them may (as far as it is possible) comply with the laws (probably) cannot altogether

prvnt. And we do erby strctly injon and pribit al or loving subjects, of wt dgre or qlity soever, frm plaing on the Lords da, at dis, crds, or ny othr gam wtever, ithr in pblk or prvt oss, or othr pls or plss, wtsever; and we do erby rqr and cmand thm, and every of thm, dsntly and rverntly to atnd the wrshp of God on every Lords da, on pan of or highst dsplsr, and of being prosded agnst with the utmst rgr that ma be by law. And, fr the mr efctl rfrmng al sch prsns wo, by rsn of thr dslut livs and cnverssns, are a scndl to or kingdm, or frthr pls is, and we do erby strctly charge and cmand al or Jugs, Mars, Shrfs, Jstss of the Pes, and al othr or ofsrs and mnstrs, bth ecclesiastical and sivil, and al othr or subjects, wm it ma ensrn, to be very vglnt and strct in the dscvery, and the efctl prscsn and pnshment, of al prsns, wo shall be glty of xcstv drnking, blsfmy, prfn swring and crsing, ludns, prfnns of the Lords da, or othr dslut, imrl or dsrdrlly pretss; and that they tk cr also efctly to sprs al pblk gaming oss and plss, and othr lud and dsrdrlly oss, and to pt in xcsn the statute md in the twenty-ninth yr of the ran of the lat King Chrls the Second, intitld, an act fr the betr observance of the Lords da, cmnly cld Snda; and also an act of prliment, md in the ninth yr of the ran of the lt King Wlm the Third, intitld, an act fr the mr efctl suprsn of blsfmy and prfnns; and al

*othr laws now in frs fr the pnshing and suprsing ny of the viss afrsaid: and also to suprs and prvnt al gaming wtsever in pblk or prvt oss on the Lords da; and lkws that they tk efctl cr to prvnt al prsns kping taverns, chclt oss, cfe oss, or othr pblk oss wtsever, frm seling win, chclt, cfe, al, br, or othr lqrs, or rsving or prmtng gsts to be or rman in sch thr oss, in the tm of dvn srvs on the Lords da, as they will ansr it to almighty God, and upon pan of or highst dsplsr. And fr the mr efctl prsding herein we do hereby drct and cmand, al or Jujs of asiss and Jstss of the pes, to gv strct charges at thr rspctive asiss and ssns, fr the du prscsn and pnshment of al prsns that shall prsm to ofnd in ny of the knnds afrsaid, and also of al prsns that, contrry to thr dty, shall be remss or nglgt in pting the laws in xcsn; and that they do, at thr rspctive asiss and qrtr ssns of the pes, cs ths or ryl prelmns to be pblckly rd in opn crt imdtly bfr the charge is gvn. And we do hereby frthr charge and cmand every mnstr, in his rspctive prsh church or chpl, to rd, or cs to be rd, ths or prelmns, at lst four tms in every yr, imdtly after dvn srvs and to insit and str up thr rspctive aditrs to the prets of piity and vertu, and the avoding of al imrlity and prfnns. And to the nd that al vis and dbchry ma be prvntd, and rlgion and vertu pretsd by al ofsrs, prvat sldrs, mnrs, and othrs, wo are mpled in or*

srvs by se or land, we do hereby strctly charge and  
 cmand al or cmandrs and ofsrs, wtsever, that they  
 do tk cr to avod al prfnns, dbchry, and othr imrlitys,  
 and that by thr on good and vertus livs and cnverssns,  
 they do st good xmpls to al sch as are undr thr cr and  
 athrity, and lkws tk cr of, and inspct, the baver of  
 al sch as are undr thm, and pnsh al ths wo shall be  
 glty of ny ofnss afrsaid, as they will be ansrable fr  
 the il consequences of thr nglet erin.

Gvn at or crt at lstr os, the thirty-first da of  
 Octbr, one thousand seven hundred and sixty,  
 and in the first yr of or ran.

*GOD sav the KING.*

OF THE  
MEANS

OF

*PREVENTING OFFENCES.*

Spelt as written in the Short-hand, Pages 11 and 12.



WE are now arivd at *the fifth gnrl brnch*, or ed,  
undr *which* I prpsd to cnsdr *the subject of ths bk of*  
or cmntrs; vidlst *the mns of prvnting the cmsn of*  
crms and msdmnrs. And rely it is an onr, and alms  
a sngr on, to or *inglsh laws*, that they frnsh a titl of  
*ths srt: sns prvntive Jsts is, upon every prnspl of rsn,*  
*of umnity, and of snd ply, prfrable in al rspcts to*  
*pnshing jsts; the xcsn of which, tho ussry, and in its*



*consequences a spess of mrcy to the cmnwlth, is alws atnded with mny arsh and dsgrable circumstances. C*

*This prvntive jsts cnssts in oblgng ths prsns, wñ thr is probable grnd to sspct of futr msbaver, to stplat with and to gv fl asrns to the pblk, that sch ofns as is aprnded shall not apñ, by finding plejs or scritys fr kping the pes, or fr thr good baver. This rqssn of srtis as been sverl tms mnsnd bfr, as prt of the pnltý infldt upon such as have been glty of srtñ grs msdmñrs: but thr also it mst be understood rthr as a csñ agñst the rptñ of the ofns, thñ ny imdat pan or pñshment. And inded if we cñsdr al umñ pñshments in a lrg and xtñded vu we shall fñd thm al rthr clclatd to prvnt futr crms, thñ to xpiat the pst: sñs, as ws observed in a fñmr chptr, al pñshments infldt by tñprl laws ma be clsd undr three eds: sch as tñd to the amñdment of the ofñdr himslf, or to dprv him of ny powr to do futr mschf, or to detr othrs by his xñpl: al of which cñdus to on and the sm ñd, of prvnting futr crms, wthr that be efctd by amñdment dsability, or xñpl. | But the csñ, which we spk of at prsnt, is sch as is intñded mrly fr prvñsn, withot ny crm actly cñitd by the prty, but arising only frñ a probable sspsñ, that sm crm is intñded or lkly to apñ; and consequently it is not mñt as ny dgrè of pñshment, unls praps fr a mñs mprdñs, in gvng jst grñd of aprñsn.*



*By the Saxn consttsn ths srtis wr alws at hand, by mns of King Alfrds wis insttsn of dsnsrs or frnk plejs: wrin, as as mr thn ons been observed, the wol nbrod or tithing of frmnn wr mutl plejs fr ech othrs good baver. But ths grt and gnrl scrity being now fln into dsus and nglctd, thr hath succded to it the mthod of mking sspctd prsns fnd particular and spsl scritys fr thr futr cndct: of which we fnd mnsn in the laws of King Edward the Cnfsr, tradat fide jurs de pase et legltate tuenda. Lt us thrfr cnsdr, frst, wt ths scrity is; nxt, wo ma tk or dmand it: and lstly, how it ma be dscharged.*

*Frst, ths scrity conssts in being bnd, with on or mr srtis, in a rensns or oblgsn to the King intrd on rcrd, and tkn in sm crt or by sm judsl ofsr; wrby the prts aknlg thmslvs to be indetd to the crn in the sm rqrd (fr instns a hundred pnd); with endsn to be vod and of non efct, if the prty shall apr in crt on sch a da, and in the men tm shall kp the ps: ithr gnrlly, towards the King, and al his lej people; or particularly also, with rgrd to the prsn wo cravs the scrity. Or, if it be fr the good baver, thn on endsn that he shall dmen and bav himself wl (or be of good baver) ithr gnrlly or spsly, fr the tm thrin lmtd, as fr on or mr yrs, or fr lf. Ths rensns, if tkn by a jsts of the pes, mst be srtfid to the nxt ssns in prsns of the statute of the third of Nry the seventh, ch the*

*first; and if the endsn of sch rensns be brkn by ny brch of the pes in the on cs, or ny msbaver in the othr, the rensns bcms frfild or abslut; and, being estretd or xtrctd (tkn ot frm among the othr rcrds) and snt up to the xchqr, the prty and his srtis, having now bcm the Kings abslut dtrs, are sud fr the sverl sms in which they are rspctively bnd.*

*Second, ny jsts of the pes, by vertu of thr cmsn, or ths wo are ex ofso, cnsrvtrs of the pes, as ws mnsnd in a frm'r vlm, ma dmand sch scrity according to thr on dscrn: or it ma be grntd at the rqst of ny subject, upon du cs shon, provided sch dmandant be undr the Kings prtxn; fr which rsn it hath been frmly dotd wthr jus, pgns, or prsns envctd of a prmnr, wr intitld thrto. Or, if the jsts is avers to act, it ma be grntd by a mndtry rit, eld a splevt, isuing ot of the crt of kings bnch or chnsry: which will empl the jsts to act as a mnstrl and not as a judsl ofsr: and he mst mk a rtn to such rit spsfying his emplians, undr his hand and sel. But ths rit is sldm usd: fr, wn aplcsn is md to the sprr crts, they usly tk the rensnss thr, undr the drxns of the statute of the twenty-first of Jms the first, ch the eighth. And inded a per or peres cnot be bnd over in ny othr pls, thn the crts of kings bnch or chnsry: tho a jsts of the pes as a powr to rqr srtis of ny othr prsn, being cmps mnts and undr the dgree of nblity,*

wthr he be a flo jsts or othr mgstrt, or wthr he be mrly a prvt mn. Wivs ma dmand it agnst thr usbands : or usbands, if nssry, agnst thr wivs. But fem everts, and infnts undr ag, ot to fnd scrity by thr frnds only, and not to be bnd thmslvs : fr they are incpable of ingaging thmslvs to ansr ny det ; which, as we observed, is the ntr of ths rensnss or acknlgments.

*Third, a rensns ma be dschaged, ithr by the dms of the King, to wom the rensns is md ; or by the deth of the prnspl prty bnd thrby, if not bfr frftd : or by order of the Crt to which sch rensns is srtfid by the jstss (as the qrtr ssns, asiss, or kings bnch) if they see sfsnt cs : or in cs he at wos rqst it ws grntd, if grntd upon a prvt acnt, will rls it, or ds not mk his aprns to pra that it ma be cntnud.*

*This far wt as been said is aplcable to both spess of rensnss, fr the pes, and fr the good baver ; de pase, et legltate tuenda, as xprsd in the laws of King Edward. But as ths two spess of scritys are in sm rspcts dfrnt, espssly as to the cs of grnting or the mns of frfting thm ; I shall now cnsdr thm sprtly ; and frst shall sho fr wt cs such a rensns, with srtis fr the pes, is grntable ; and thn, how it ma be frftd.*

*Frst, ny jsts of the pes ma, ex ofso, bnd al ths to kp the pes, wo in his prsns mk ny afra ; or thrtn to kl or bet anthr ; or cntnd togtthr with ot and angry*

*words; or go about with unusl wepns or atndns, to the terr of the people; and al such as he nos to be cmn bratrs; and such as are btr bfr him by the cnstable fr a brch of the pes in his prsns; and al such prsns, as, having been bfr bnd to the pes, have brkn it and frtd thr rensnss. Also wrever ny prvt mn hath jst cs to fr, that anthr will brn his os, or do him a crprl injry by kling, mprsning or beting him; or that he will prcr othrs so to do; he ma dmand srty of the pes agnst such prsn: and every jsts of the pes is bnd to grnt it, if he wo dmands it will mk oth, that he is actly undr fr of deth or bdly rm: and will sho that he as jst cs to be so, by rsn of the othrs mnass, atmts, or having lan in wat fr him; and will also frthr swr, that he ds not rqr such srty ot of mls or fr mr vxsn. Ths is cld swring the pes agnst anthr: and if the prty ds not fnd<sup>d</sup> sch srtis, as the jsts in his dscrsn shall rqr, he ma imdtly be cmtd til he ds.*

*Second, such rensns fr kping the pes, wn gvn, ma be frtd by ny actl vilns, or even an aslt, or mnas to the prsn of him wo dmanded it, if it be a spsl rensns: or, if the rensns be gnrl by ny unlawful axn wtsever, that ithr is or tnds to a brch of the pes; or, mr particularly, by ny on of the mny spess of ofnss which wr mnsnd as crms agnst the pblk pes in the eleventh chptr of ths bk; or, by ny prvt vilns cmtd agnst ny of his majsts subjects. But a br trespass*



*upon the lands or goods of anthr, which is a grnd fr a sivil axn, unls acmpnd with a wfl brch of the pes, is no frfr of the rensns. Nthr are mer rprckfl words, as cling a mn nav, or lyr, ny brch of the pes, so as to frst ons rensns (being lokd upon to be mrly the efct of unmnning et and psn) unls they amnt to a chlng to fit. The othr spess of rensns, with srtis, is fr the good abrn, or good baver. Ths inclds scurity fr the pes and smwat mr: we will thrfr xmn it in the sm mnr as the othr.*

*First, thn, the jstss are mpord by the statute thirty-fourth of Edward the Third, ch. 1, to bnd over to the good baver towards the King and his people, al thm that be not of good fam, wrever they be fnd; to the intnt that the people be not trbld nr indmagd, nr the pes dmnskd, nr mrchnts and othrs, psing by the high was of the rlm, be dstrbd nr pt in the prl which ma apn by sch ofndrs. Undr the gnrl words of ths xprsn, that be not of good fam, it is oldn that a mn ma be bnd to his good baver fr cs of sendl, entra bons mors, as wl as entra pasm, as fr anting bady oss with wmn of bad fam, or fr kping sch wmn in his on os; or fr words tnding to sendls the government, or in abus of the ofsr of jsts, espsly in the xcsn of thr ofs. Ths also a jsts ma bnd over al nit wlkr; evs drprs; sch as kp sspss cmpny, or are rptd to be plfrs or robrs; sch as slp in the*

da, and wak in the nit; cmn drnkdrds; ormstrs; the putative fathrs of bstrds; chets; idl vagbns; and othr prsns, wos msbaver ma rsnably bring thm withn the gnrl words of the statute, as prsns not of good fam, an xprsn, it mst be ond, of so grt a ltud, as levs mch to be dtrmd by the dscrn of the magstrt himslf. But, if he cmits a mn fr wnt of srtis, he mst xprs the cs throf with cnvnt srtnty; and tk cr that sch cs be a good on.

Second, a rensns fr the good baver ma be frfd by al the sm mns, as on fr the scurity of the pes ma be; and also by sm othrs. As, by going rmd with unusl atndns, to the trr of the pcople; by spking words tndng to sedsn; or by cmting ny of the acts of msbaver, which the rensns ws intnded to prvnt. But not by brly gving frsh cs of sspsn of that which praps ma nver actly apn: fr, tho it is jst to compl sspectd prsns to giv scurity to the pblk agnst msbaver that is aprnded; yt it would be rd upon such sspsn, withot the prf of ny actl crm, to pnsh thm by a frfr of thr rensns.

Mr. Justice BLACKSTONE'S Commentaries, vol. 4, c. 18.



## HIS MAJESTY'S MOST GRACIOUS SPEECH

TO

BOTH HOUSES OF PARLIAMENT,

On *Tuesday* the 18th Day of *November*, 1760.

My Lords and Gentlemen,

THE just concern, which I have felt in my own breast on the sudden death of the late king, my royal grandfather, makes me not doubt but you must all have been deeply affected with so severe a loss. The present critical and difficult conjuncture has made this loss the more sensible, as he was the great support of that system, by which alone the liberties of Europe, and the weight and influence of these kingdoms, can be preserved; and gave life to the measures conducive to those important ends.

I need not tell you the addition of weight which immediately falls upon me, in being called to the government of this free and powerful country at such a time, and under such circumstances. My consolation is in the uprightness of my own intentions, your faithful and united assistance, and the blessing

of Heaven upon our joint endeavours, which I devoutly implore.

Born and educated in this country, I glory in the name of Briton; and the peculiar happiness of my life will ever consist in promoting the welfare of a people, whose loyalty and warm affection to me I consider as the greatest and most permanent security of my throne; and I doubt not, but their steadiness in those principles will equal the firmness of my invariable resolution to adhere to, and strengthen this excellent constitution in church and state; and to maintain the toleration inviolable. The civil and religious rights of my loving subjects are equally dear to me with the most valuable prerogatives of my crown: and, as the surest foundation of the whole, and the best means to draw down the divine favour on my reign, it is my fixed purpose to countenance and encourage the practice of true religion and virtue.

I reflect, with pleasure, on the successes with which the British arms have been prospered this last summer. The total reduction of the vast province of Canada, with the city of Montreal, is of the most interesting consequence, and must be as heavy a blow to my enemies, as it is a conquest glorious to us; the more glorious, because effected almost without effusion of blood, and with that humanity, which

makes an amiable part of the character of this nation.

Our advantages gained in the East Indies have been signal; and must greatly diminish the strength and trade of *France* in those parts, as well as procure the most solid benefits to the commerce and wealth of my subjects.

In Germany, where the whole French force has been employed, the combined army under the wise and able conduct of my general, Prince Ferdinand, of Brunswick, has not only stopt their progress, but has gained advantages over them, notwithstanding their boasted superiority, and their not having hitherto come to a general engagement.

My good brother and ally, the King of Prussia, although surrounded with numerous armies of enemies, has, with a magnanimity and perseverance almost beyond example, not only withstood their various attacks, but has obtained very considerable victories over them.

Of these events I shall say no more at this time, because the nature of the war in those parts has kept the campaign there still depending.

As my navy is the principal article of our natural strength, it gives me much satisfaction to receive it in such good condition; whilst the fleet of France is weakened to such a degree, that the small remains

of it have continued blocked up by my ships in their own ports ; at the same time the French trade is reduced to the lowest ebb ; and with joy of heart I see the commerce of my kingdoms, that great source of our riches, and fixed object of my never-failing care and protection, flourishing to an extent unknown in any former war.

The valour and intrepidity of my officers and forces, both by sea and land, have been distinguished so much to the glory of this nation, that I should be wanting in justice to them, if I did not acknowledge it. This is a merit which I shall constantly encourage and reward : and I take this occasion to declare, that the zealous and useful service of the militia, in the present arduous conjuncture, is very acceptable to me.

In this state I have found things at my accession to the throne of my ancestors ; happy in viewing the prosperous part of it ; happier still should I have been, had I found my kingdoms, whose true interest I have entirely at heart, in full peace : but, since the ambition, injurious encroachments, and dangerous designs of my enemies, rendered the war both just and necessary, and the generous overture, made last winter, towards a congress for a pacification, has not yet produced a suitable return, I am determined, with your cheerful and powerful assistance, to prose-



cute this war with vigour, in order to that desirable object, a safe and honourable peace. For this purpose, it is absolutely incumbent upon us to be early prepared; and I rely upon your zeal and hearty concurrence to support the King of Prussia, and the rest of my allies, and to make ample provision for carrying on the war, as the only means to bring our enemies to equitable terms of accommodation.

*Gentlemen of the House of Commons,*

The greatest uneasiness which I feel at this time, is in considering the uncommon burdens necessarily brought upon my faithful subjects. I desire only such supplies, as shall be requisite to prosecute the war with advantage; be adequate to the necessary services: and that they may be provided for in the most sure and effectual manner. You may depend upon the faithful and punctual application of what shall be granted. I have ordered the proper estimates for the ensuing year to be laid before you; and also an account of the extraordinary expenses, which, from the nature of the different and remote operations, have been unavoidably incurred.

It is with peculiar reluctance that I am obliged, at such a time, to mention any thing which personally regards myself; but, as the grant of the greatest part

of the civil list revenues is now determined, I trust in your duty and affection to me, to make the proper provision for supporting my civil government with honour and dignity. On my part, you may be assured of a regular and becoming economy.

*My Lords and Gentlemen,*

The eyes of all Europe are upon you. From your resolutions the Protestant interest hopes for protection, as well as all our friends for the preservation of their independency; and our enemies fear the final disappointment of their ambitious and destructive views. Let these hopes and fears be confirmed and augmented by the vigour, unanimity, and dispatch of your proceedings.

In this expectation I am the more encouraged by a pleasing circumstance, which I look upon as one of the most auspicious omens of my reign. That happy extinction of divisions, and that union and good harmony which continue to prevail amongst my subjects, afford me the most agreeable prospect. The natural disposition and wish of my heart are, to cement and promote them; and I promise myself, that nothing will arise on your part, to interrupt or disturb a situation, so essential to the true and lasting felicity of this great people.



## HIS MAJESTY'S PROCLAMATION,

*For the Encouragement of Piety and Virtue,  
and for the preventing and punishing of  
Vice, Prophaneness, and Immorality.*



WE, most seriously and religiously considering, that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honour and service of Almighty God, and to discourage and suppress all vice, prophaneness debauchery, and immorality, which are so highly displeasing to God; so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the divine vengeance on us and our

kingdoms : we also humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom kings reign, and on which we entirely rely) to make our reign happy and prosperous to ourself and our people, without a religious observance of God's holy laws : to the intent therefore, that religion, piety, and good manners, may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our royal proclamation ; and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, prophaneness and immorality, in all persons of whatsoever degree or quality within this our realm, and particularly in such as are employed near our royal person ; and that, for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue by marks of our royal favour. And we do expect and require that all persons of honour, or in places of authority, will give good example by their own virtue and piety, and, to their utmost, contribute to the discountenancing of persons of dissolute and debauched lives, that they being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to

reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws (probably) cannot altogether prevent. And we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing on the Lord's day, at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever; and we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord's day, on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law. And for the more effectual reforming all such persons who, by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects, whom it may concern, to be very vigilant and strict in the discovery, and the effectual prosecution and punishment, of all persons, who shall be guilty of excessive drinking, blasphemy, prophane swearing and cursing, lewdness, prophanation of the Lord's day, or other dissolute, immoral, or disorderly practices; and that

they take care also effectually to suppress all public gaming houses and places, and other lewd and disorderly houses, and to put in execution the statute, made in the twenty-ninth year of the reign of the late King Charles the Second, intituled, an Act for the better Observation of the Lord's day, commonly called Sunday; and also an Act of Parliament, made in the ninth year of the reign of the late King William the Third, intituled, an Act for the more effectual snppressing of blasphemy and prophaneness, and all other laws now in force for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever in public or private houses on the Lord's day; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate-houses, coffee-houses, or other public houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses, in the time of divine service on the Lord's day, as they will answer it to Almighty God, and upon pain of our highest displeasure. And for the more effectual proceeding herein, we do hereby direct and command all our judges of assize and justices of the peace, to give strict charges at their respective assizes and sessions, for the due prosecution and punishment of all persons that shall

presume to offend in any of the kinds aforesaid, and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution; and that they do, at their respective assizes and quarter sessions of the peace, cause this our royal proclamation to be publicly read in open court immediately before the charge is given. And we do hereby further charge and command every minister, in his respective parish church or chapel, to read, or cause to be read, this our proclamation at least four times in every year, immediately after divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and prophaneness. And to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers, marines, and others, who are employed in our service by sea and land, we do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all prophaneness, debauchery, and other immoralities; and that by their own good and virtuous lives and conversations, they do set good examples to all such as are under their care and authority, and likewise take care of, and inspect, the behaviour of all such as are under them, and punish all those who shall be guilty of any of the



offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.

Given at our Court at Leicester-House, the thirty-first day of October, one thousand seven hundred and sixty, in the first year of our reign.

**GOD SAVE THE KING.**



OF THE

**MEANS**

OF

*PREVENTING OFFENCES.*

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WE are now arrived at the fifth general branch or head, under which I propose to consider the subject of this book of our commentaries; viz. the means of preventing the commission of crimes and misdemeanours. And really it is an honour, and almost a singular one, to our English laws, that they furnish a title of this sort; since preventive justice is, upon every principle of reason, of humanity, and of sound policy, preferable in all respects to punishing justice; the execution of which, though necessary, and in its consequences a species of mercy to the commonwealth, is always attended with many harsh and disagreeable circumstances.

This preventive justice consists in obliging those persons, whom there is probable ground to suspect of future misbehaviour, to stipulate with and give full assurance to the public, that such offence as is apprehended shall not happen; by finding pledges or securities for keeping the peace, or for their good behaviour. This requisition of sureties has been several times mentioned before, as part of the penalty inflicted upon such as have been guilty of certain gross misdemeanours; but there also it must be understood rather as a caution against the repetition of the offence, than any immediate pain or punishment. And indeed, if we consider all human punishments, in a large and extended view, we shall find them all rather calculated to prevent future crimes, than to expiate the past; since, as was observed in a former chapter, all punishments inflicted by temporal laws may be classed under three heads; such as tend to the amendment of the offender himself, or to deprive him of any power to do future mischief, or to deter others by his example: all of which conduce to one and the same end, of preventing future crimes, whether that be effected by amendment, disability, or example. But the caution which we speak of at present, is such as is intended merely for prevention, without any crime actually committed by the party, but arising only from a probable

suspicion, that some crime is intended or likely to happen; and consequently it is not meant as any degree of punishment, unless perhaps for a man's imprudence in giving just ground of apprehension.

By the Saxon constitution these sureties were always at hand, by means of King Alfred's wise institution of decennaries or frankpledges; wherein, as has more than once been observed, the whole neighbourhood or tithing of freemen were mutually pledges for each other's good behaviour. But this great and general security being now fallen into disuse and neglected, there hath succeeded to it the method of making suspected persons find particular and special securities for their future conduct; of which we find mention in the laws of King Edward the Confessor; "*tradat fide jussore de pace et legalitate tuenda.*" Let us therefore consider, first, what this security is; next, who may take or demand it; and lastly, how it may be discharged.

1. This security consists in being bound, with one or more sureties, in a recognizance or obligation to the king, entered on record, and taken in some Court or by some judicial officer; whereby the parties acknowledge themselves to be indebted to the crown in the sum required (for instance £100.); with condition to be void and of none effect, if the party should appear in Court on such a day, and in the

mean time shall keep the peace; either generally, towards the king, and all his liege people, or particularly also, with regard to the person who craves the security. Or, if it be for the good behaviour, then on condition that he shall demean and behave himself well, (or be of good behaviour, either generally or specially, for the time therein limited,) as for one or more years, or for life. This recognizance, if taken by a justice of the peace, must be certified to the next sessions in pursuance of the statute 3 Hen. VII. c. 1; and if the condition of such recognizance be broken, by any breach of the peace in the one case, or any misbehaviour in the other, the recognizance becomes forfeited or absolute; and, being *estreated* or extracted, (taken out from among the other records) and sent up to the exchequer, the party and his sureties, having now become the king's absolute debtors, are sued for the several sums in which they are respectively bound.

2. Any justice of the peace, by virtue of their commission, or those who are *ex officio* conservators of the peace, as were mentioned in a former volume, may demand such security according to their own discretion: or it may be granted at the request of any subject, upon due cause shewn, provided such demandant be under the king's protection; for which reason it hath been formerly doubted, whether jews,

pagans, or persons convicted of a *præmunire*, were intitled thereto. Or, if the Justice is averse to act, it may be granted by a mandatory writ, called a *supplicavit*, issuing out of the Court of King's Bench, or Chancery; which will compel the Justice to act, as a ministerial, and not as a judicial officer: and he must make a return to such writ, specifying his compliance, under his hand and seal. But this writ is seldom used: for, when application is made to the superior courts, they usually take the recognizances there, under the directions of the statute 21 Jac. 1, c. 8. And indeed a peer or peeress cannot be bound over in any other place, than the Courts of King's Bench or Chancery: though a Justice of the Peace has a power to require sureties of any other person, being *compos mentis* and under the degree of nobility, whether he be a fellow justice or other magistrate, or whether he be merely a private man. Wives may demand it against their husbands, or husbands, if necessary, against their wives. But femme-coverts, and infants under age, ought to find security by their friends only, and not to be bound themselves: for they are incapable of engaging themselves to answer any debt; which, as we observed, is the nature of these recognizances or acknowledgments.

3. A recognizance may be discharged, either by the demise of the King, to whom the recognizance is



made; or by the death of the principal party bound thereby, if not before forfeited; or by order of the court to which such recognizance is certified by the justices (as the quarter sessions, assizes, or king's bench) if they see sufficient cause: or in case he at whose request it was granted, if granted upon a private account, will release it, or does not make his appearance to pray that it may be continued.

Thus far what has been said is applicable to both species of recognizances, for the *peace*, and for the *good behaviour*; *de pace, et legalitate, tuenda*, as expressed in the laws of King Edward. But as these two species of securities are in some respects different, especially as to the cause of granting, or the means of forfeiting them; I shall now consider them separately: and first, shall shew for what cause such a recognizance, with sureties for the *peace*, is grantable; and then, how it may be forfeited.

1. Any justice of the peace may, *ex officio*, bind all those to keep the peace, who in his presence make any affray; or threaten to kill or beat another; or contend together with hot and angry words; or go about with unusual weapons or attendance, to the terror of the people; and all such as he knows to be common barretors; and such as are brought before him by the constable for a breach of the peace in his presence; and all such persons as,



having been before bound to the peace, have broken it and forfeited their recognizances. Also, wherever any private man has just cause to fear, that another will burn his house, or do him a corporal injury, by killing, imprisoning, or beating him; or that he will procure others so to do; he may demand surety of the peace against such person: and every justice of the peace is bound to grant it, if he who demands it will make oath, that he is actually under fear of death or bodily harm; and will shew that he has just cause to be so, by reason of the other's menaces, attempts, or having lain in wait for him; and will also further swear, that he does not require such surety out of malice or for mere vexation. This is called *swearing the peace* against another: and, if the party does not find such sureties as the justice in his discretion shall require, he may immediately be committed till he does.

2. Such recognizance for keeping the peace, when given, may be forfeited by any actual violence, or even an assault, or menace, to the person of him who demanded it, if it be a special recognizance: or, if the recognizance be general, by any unlawful action whatsoever, that either is, or tends to a breach of the peace; or, more particularly, by any one of the many species of offences which were mentioned as crimes against the public peace in the eleventh

chapter of this book; or, by any private violence committed against any of His Majesty's subjects. But a bare trespass upon the lands or goods of another, which is a ground for a civil action, unless accompanied with a wilful breach of the peace, is no forfeiture of the recognizance. Neither are mere reproachful words, as calling a man knave or liar, any breach of the peace, so as to forfeit one's recognizance (being looked upon to be merely the effect of unmeaning heat and passion) unless they amount to a challenge to fight.

The other species of recognizance, with sureties, is for the *good abearance*, or *good behaviour*. This includes security for the peace, and somewhat more: we will therefore examine it in the same manner as the other.

1. Then, the justices are empowered by the stat. 34 Edward III. c. 1. to bind over to the good behaviour towards the King and his people, all them *that be not of good fame*, wherever they be found; to the intent that the people be not troubled nor endamaged, nor the peace diminished, nor merchants and others, passing by the highways of the realm, be disturbed nor put in the peril which may happen by such offenders. Under the general words of this expression, *that be not of good fame*, it is holden that a man may be bound to his good behaviour for

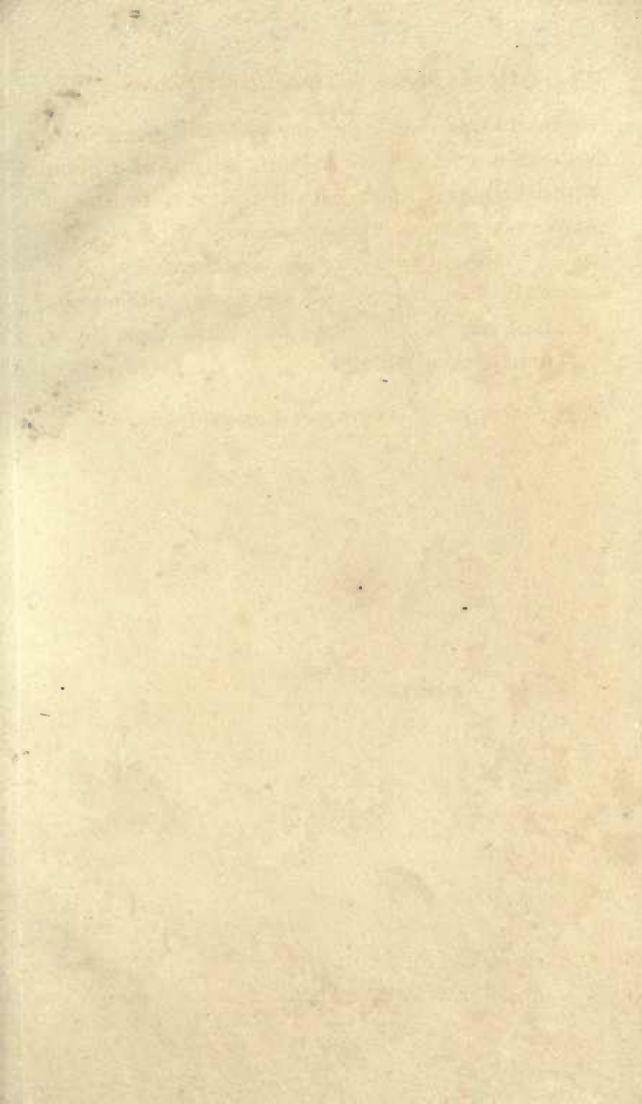
causes of scandal, *contra bonos mores* as well as *contra pacem*; as for haunting bawdy-houses with women of bad fame; or for keeping such women in his own house; or for words tending to scandalize the government, or in abuse of the officers of justice, especially in the execution of their office. Thus also a justice may bind over all night-walkers, eavesdroppers; such as keep suspicious company, or are reported to be pilferers or robbers; such as sleep in the day and wake in the night; common drunkards; whore-masters; the putative fathers of bastards; cheats, idle vagabonds; and other persons whose misbehaviour may reasonably bring them within the general words of the statute, as persons not of good fame: an expression, it must be owned, of so great a latitude, as leaves much to be determined by the discretion of the magistrate himself. But, if he commits a man for want of sureties, he must express the cause thereof with convenient certainty: and take care that such cause be a good one.

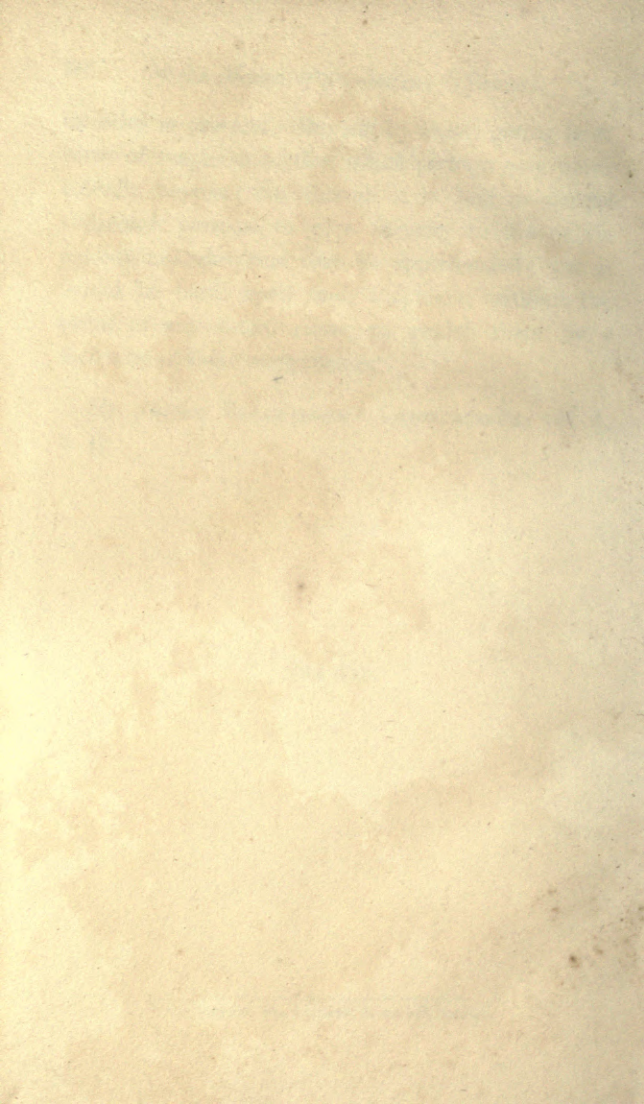
2. A recognizance for the good behaviour may be forfeited by all the same means, as one for the security of the peace may be; and also by some others. As, by going armed with unusual attendance, to the terror of the people; by speaking words tending to sedition; or by committing any of those acts of misbehaviour, which the recognizance was

intended to prevent. But not by barely giving fresh cause of suspicion of that which perhaps may never actually happen; for though it is just to compel suspected persons to give security to the public against misbehaviour that is apprehended; yet it would be hard, upon such suspicion, without the proof of any actual crime, to punish them by a forfeiture of their recognizance.

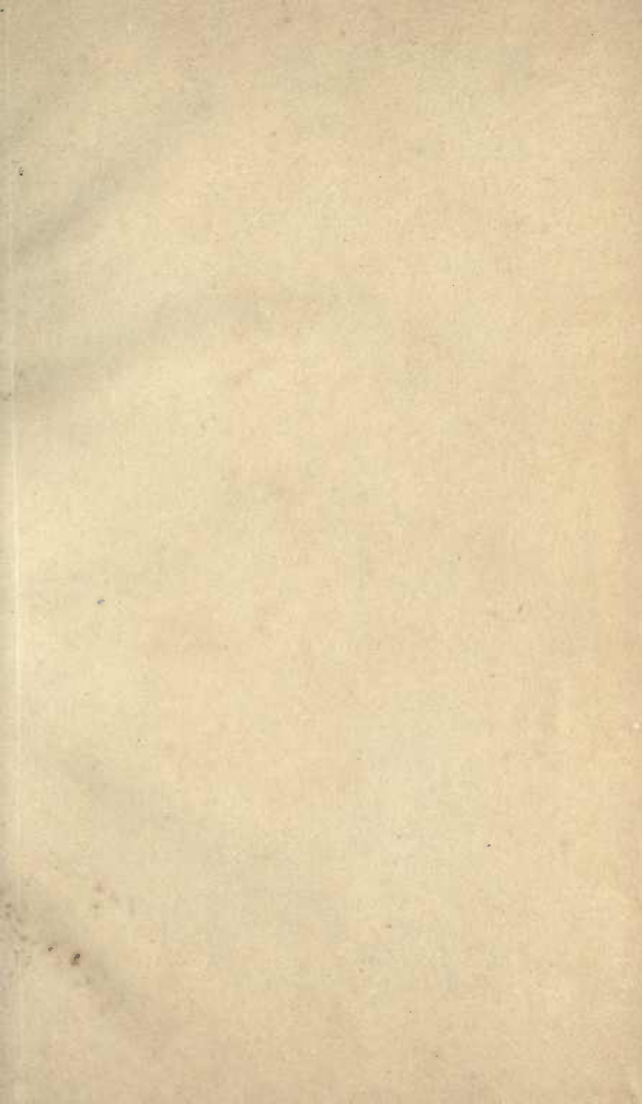
*Mr. Justice BLACKSTONE'S Commentaries*, vol. 4, c. 18.

THE END.

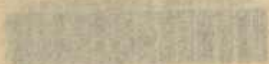












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